

wisdom? Have we not often measured its reliability and found it wanting? I am surprised that we are so ready to hearken to it, while true wisdom is at hand to direct us. Wisdom is a goodly acquirement and one to be delighted in and encouraged but that spirit which endeavors to displace the divine will, is not the spirit of wisdom; it is presumption. And that wisdom (?) which endeavors to reason away the humiliating and distasteful commands given in the Word, is a dangerous counterfeit. All men will agree that a careful observance of the Bible plan of salvation must prove efficient. There are very serious doubts about a half following. Seek not the way to life and eternal happiness by a new road, but seek them and find them in Christ, for he says, "I am the way, the truth and the life, and no man cometh unto the father but by me." (John 14: 6.) Other ways may seem reasonable, but God's way is certain, and it is set forth in his word.

The Bible is a contract. It is drawn of God, as the party of the first part who agrees to fulfil its promises each and all, provided that, I, the second party to the contract, am faithful in the performance of the duties enjoined upon me by it. God has already, through Jesus put his own signature to the document, his spirit shines forth through all its composition. His name is the name it bears above every name. Its characters are traced with the precious blood of the covenant. He has sent it forth to man, and it is finding its way through the hands of his children into every home and into every hand. Few can say, "I know it not." Far and wide its banners are unfurled to the breeze; its conditions are known and its author awaits man's assent to it, and then it becomes operative. It is little better than presumption to believe that all the glories it offers, can be entered upon and enjoyed by one who does not fulfil the conditions upon which they depend. Its terms are easy,—“My yoke is easy, and my burden is light.” (Matt. 11: 30.) One who had spent many years in the service of the Master, declares that “the commandments of the Lord are not grievous,” (I John 5: 3,) and the thousands who trustingly and with love, in the path pointed out by the Word, enjoy now the promised blessings, and when the river shall have been passed, all the roughness of the road shall be forgotten in the exceeding weight of glory which shall be theirs.

If the Bible is the word of God, man has no right to mutilate or change it. Were it of human origin, this prohibition would count for nothing, for one man's

opinion is as worthy of consideration and respect, as another man's opinion. The world is full of opinions, dead, and living, and they find willing hearers. Some which seem to possess a shadow of truth, are readily accepted as truth itself. One man thinks there are many non-essentials in the Book; the idea catches the fancy of others and is landed, even in the very face of Rev. 22: 18, 19. Several years ago I attended a communion service which was held in a union church. Upon the pulpit lay the sacred Word, but when a brother turned to it to read from its pages the scripture giving rise to the doctrine of feet-washing, he found it missing from the text,—a leaf was torn out. It had no doubt given offense to some super-sensitive soul, and the liberty to expunge it had been assumed. Let us seek earnestly to arrive at the truth, but if when it is unfolded to our view, it is not what we expected nor what we want, let us beware lest we reject it, or mutilate it, and bring upon ourselves the condemnation such conduct would merit. If the Bible is God's word, it is perfect, and cannot be marred without destroying its completeness. Despite its enemies, and the efforts which have been put forth to destroy it in whole or part, he who gave it so man has preserved it to him, practically as it came of old. The plan of salvation is not more obscure; the way is not less clearly marked. It is get “The Gospel of Jesus Christ, the son of God.” (Mark 1: 1) and the authority as shown in the manifestation of power at the mount of God when Israel received the law, has not waned, now that the will of God is expressed in words of sympathy and love, which are intensified by the sacrifice of calvary. And now that we are no longer under the law, but under grace, we are no less bound to respect and obey the word which is the will of God concerning us.

Let us therefore cling to the Word, nor let us be shaken from this future determination by the fear of failure, for “The eternal God is our refuge, and underneath the everlasting arms.” (Deut. 33: 27.) Man shall pass away, and things which seem most stable must follow in his wake. “The hills rock-ribbed and ancient as the sun,” shall share his fate, for the elements shall melt with fervent heat, and there shall be a new heaven and a new earth, but when the cataclysm of the ages shall have passed by carrying with it the accumulated dross of time, one book alone shall survive the fiery trial and the Master's word prove true. “Heaven and earth shall pass away, but my word shall not pass away.”

“Lamp for the feet that in byways have wandered,
Guide for the youth that would otherwise fall;
Hope for the sinner whose best days are squandered,
Staff for the aged, and best Book of all.”

WHAT CAN I DO?

J. J. VANDERREE.

Look at these words and you will find they are composed of one, two, three and four letters. Well, you say what of that? Much, yea, very much is in these words. There is something in them for every creature under heaven that has arrived at the age of accountability. What can I do, means you my brother, and it means you my sister, and it means you, man or woman outside of Christ. It also means me, as well as mine. To commence with we may not be able to do very much, as we, or others, may see it, but after all if we but do our duty, we will do a big thing in God's sight, whether it is much in the sight of man or not. We *can* do whatsoever God commands us to do, for he has given us no command but what we can do if we but will. He says if thy brother trespass against thee *go* and tell *him* his fault, not to be seen of men. Now it may be that some man may say, “there is no use.” Then if that be true, the Gospel has lost its virtue. No, no, there is use to *go* when Christ says so, and we *can* go if we but will. We *can* also abstain from every appearance of evil. That takes in anger, malice, hatred, hating one another, and instead of telling some third person, we can tell the one whose right it is to know when a trespass has been committed.

But instead of *going* and *doing* what the Great commander tells us to do, we very often turn a cold shoulder to the one we think has done something, sometimes because we fail ourselves to understand the true motive. Hence the Lord said *go*, and see him *alone*. We can do things right in the sight of God and all men. Although men may not also declare our works to be right, yet if we know that they are according to the Gospel, they will stand the test at the courts of heaven and we will be acquitted. We *can* also be an instrument in the hands of God and be the means of leading some poor soul to God if we but try and do our best. Perhaps some little innocent soul you are teaching in the Sunday-school class or in the King's Children class, or in some other place, perhaps at your very knee, may catch a word from you that will determine its course of life for good, or you *can* set such an example that may lead them the other way. Oh, how careful ought we to be before these little ones.

One great and important thing we *all* *can* do, and that is to work out our soul's salvation. God, in his great wisdom and mercy has made it possible for all to do that. But will we? We *can* if we will. There is another thing we *can* do, and